

Jealousies existing among the denominations productive of so much strife and bitter enoyings. Let us have peace among ourselves and thereby bring together some material to bridge over this chasm.

V. We must also elevate the conditions of membership in the eyes of the masses if we would reach them. We can never reach the masses and evangelize them by sinking to their level but must elevate them.

Lastly; get in close touch with the children in their homes, in their schools and in their Sunday-schools, prove to them that you are interested in them and that they are a part of the world, and that in a few years the world will be moved by them.

The Catholic church exists to day as such a strong body because of its strong hold upon the children.

Cardinal Woolsey said "Give me the children of England for the next twenty years and the next generation will be Catholic.

1. The minister should manifest a special interest in them and try and get them interested in religious subjects, religious work and the church. 2. The laity should do the same and, 3. The parents should endeavor by example and teaching to keep them in close touch with church services, let them grow up surrounded by good influences and this chasm will grow less as the years come and go. Lead them, do not send them; make a sacrifice to win them and the next generation will not find such a chasm as exists to-day.

Now let us bridge this chasm Brother Pastors, Sunday school Superintendents and teachers and parents who are interested in our beloved church by doing our duty along the lines set forth in this paper.

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#### A WRONG PRINCIPLE

C. H. WETHERBE

I have before me an editorial in a religious paper in which it is maintained that a Christian's conscience is to govern him in the matter of deciding when and how he shall obey the Lord in certain directions.

To be specific I will state that the writer treats of the subject of baptism. Now, I am not in the habit of discussing in my articles such subject as pertain to the distinctive doctrines and practices which radically divide denominations, but I accept the liberty to point out a wrong principle which appears in that editorial. The editor says that baptism, in its relation to a Christian convert, is a matter which rests "upon the conscience of the subject." Here is a part of his argument: "Baptism, to answer to one's conscience must be his baptism, his own free choice, according to his faith, both as to when, where, by whom, and how administered. The absence of either one of these conditions invalidates the ordinance, since the right of choice is thereby taken away, and hence is not the answer of a good conscience toward God." I say that the principle which is here set forth is a wrong one.

I have nothing now to say as to the particular nature of baptism; I confine myself to the idea that the decision of one's duty in respect to any specific command of God is not to be left to one's choice, nor even to one's conscience. If God had committed to people the privilege of obeying him according to the decisions of their conscience, then there would be wide variances between the kinds of practical obedience to his commands. One man's conscience would decide that he could obey a certain command in the way which was most agreeable to him, while another man's conscience would decide, in reference to the same command, that he might obey it in a way which would satisfy his idea of propriety, and this would be very different from the way that the other man chooses. People's consciences differ very widely. Moreover, if God had left obedience to him to men's choices, and the choices were to be determined by men's consciences, where would there be room for God's authority in the matter? There would be no room for it; the authority would be in men, and it would be very variable. I say that the great fundamental doctrines and ordinances of Christ's kingdom are designed by God to be under his own control and direction. God, and not imperfect human conscience, is to be obeyed and revered.

#### OUR BUSINESS BEARER

A. J. HIXSON

"Cast thy burdens upon the Lord and he shall sustain thee."

October the fourteenth, brought us a lovely Sunday morning, bespeaking God's love and mercy. Everything inviting us to his service.

We wended our way to "Calvary Baptist Church." Listened to a young man, from a text familiar, Rom. 1:16. His subdivisions were as follows, 1 The power of the Gospel; 2, The beneficence of the Gospel; 3, The catholicity of the Gospel, all of which division were fairly well handled to the close when he from our standpoint spoiled it with the popular premillennial ideas of the day.

This is departing from our caption "Surely he hath borne our griefs and carried our sorrows." "The Lord hath laid on him the iniquity of us all." Hence we see that Jesus is our great burden bearer. Provides a remedy for all sin and bears it for us. For what the law could not do in that it was weak thru the flesh God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, Rom. 8:2, took it away. "For he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him," II Cor. 5:25. Wonderful indeed the plan wrought out in Christ but again it is recorded that, "He gave himself for us that he might deliver us from this present evil world according to the will of God, our Father, Gal. 1:4.

Here is deliverance from all our burdens thru Jesus, "who died for our sins according to the scriptures."

Who his own self bare our sins in his own body on the tree that we being dead to sin should live unto righteousness, by whose stripes ye were healed. I Peter 2:24.

Certainly this teaches us clearly that the wound inflicted by sin, however deadly, however ugly, or unbearable has all been borne for us by our Savior. How tenderly he offers his assistance in I John 2:1. "If any man sin we have an advocate with the Father Jesus Christ the righteous."

How encouraging the thought that in all our weaknesses we have such an advocate, one who bears all our infirmities and lovingly entreats "Come unto me and I will give you rest." Matt 11:28. Never was such offer made by any former teacher, power, glory, honor or selfish aggrandizement, had been held up as inducements for effort, but our great teacher offers us soul rest, of all rests the sweetest. "And the peace of God, which passeth all understanding shall keep your hearts and minds thru Christ Jesus." Phil. 4:7. Such are some of the promises of Jesus our great burden bearer. To all he says "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." To bear them all away as far from us as the east is from west, to put them behind him, to remember them against as no more forever. Do we conceive the majesty of our burden bearer, who stands between us and our sins at God's right hand. "Let us cast our burdens by faith upon him and he shall sustain us.

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#### Home Circle

##### Regrets

If I could write some gracious lines  
That those who mourn might read—  
Some simple, hopeful words to cheer  
The hearts that grieve and bleed.

If I could speak some kindly words  
To buoy some sinking soul,  
Across whose beaten, storm-tossed bark  
The waves of sorrow roll.

If I could sing some stirring song  
To cheer some fainting heart—  
Implant a firmer purpose there  
To act a nobler part.

If I could do some kindly deed  
To light a life that's drear,  
And bring a smile to quiv'ring lips,  
Or check a gath'ring tear.

And tho' I owned no gold or lands,  
True riches I'd attained;  
For if I saved a soul from death,  
I had not lived in vain.

—David J. Evans, in *Washington Post*.

##### "I'm Sorry I Spoke Cross"

Keystone Endeavorer.

If we only knew how many sore hearts there were around us, we should be more patient and more tender in our speech.

A writer in the *Wellspring* tells of the experience of a street car conductor:

"People were cross, and not at all kind that day. Women snapped at him—women who meant to deserve the name of ladies. It is so easy to snap when it is muddy and